

CHILD TYPES

BY

FRANCES W. DANIELSON





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CHILD TYPES
AND
THE CHANGING CHILD

BY
FRANCES WELD DANIELSON ✓

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Child Types

THE SHY CHILD



I

The Shy Child

SHE was a trial to her parents, and her own worst enemy. To begin with, the Shy Child was pretty, and it is a calamity to be both shy and pretty. If she had been homely she might have met contemptuous glances, it is true, but these would have been nothing to the Shy Child in comparison with Attention. The bugaboo of the Shy Child was Attention. To be neither pretty nor homely but plain would have been most desirable, for plain children are ignored by all but the child-lover and the conscientious adult. I mean by the conscientious adult the relative who because of kinship pats a child on the head and asks his age, or the honest, hireling type of teacher, who does her duty by all her pupils. The child-loving adult is a different proposition.

The Shy Child, as I said, was distinctly pretty, and so, wherever she went, she was noticed. This was particularly embarrassing in parlors. Did you ever stop to think how the average adult, not one who is bashful and unsophisticated and awkward, but the normal adult would feel to be signaled out from a company, stood up to

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show his height, lifted into giant laps to demonstrate his weight, asked his age, and treated to frank comments on his various features?

Unfortunately, again, the Shy Child was small for her age. Not that she cared, except that it caused more Attention. To be shy and either larger or smaller than the average child is deplorable.

“Five years? I’d never think it. I’m afraid you are making up a big, big story,” would say the caller, and the Shy Child felt reproached. To have been very large would have won the equally mortifying comment, — “Only five? A great, big girl like you?”

However, the Shy Child had one great good-fortune. She had a shy mother. Few people even suspected this, for the mother had overcome the objectionable features of shyness and retained only the delicate sensibility and fine reticence which are its desirable outgrowths. Perhaps the most important legacy of her childhood shyness was that she understood shyness.

So the Shy Child escaped the disaster that threatened a shy child across the street, whose mother punished her for bashful behavior to callers, and who was fast developing into the Sullen Child.

The Shy Child’s mother never punished her for shyness but helped her to banish self-conscious-

The Shy Child

ness by the magic of interest in others. With her mother in the room the Shy Child did not mind even a stranger. Her mother had a happy way of forestalling questions by saying, "This is Jane. She is five. I have asked her to color a picture for a little gift to you. It's a pretty picture, isn't it? What color shall you make the girl's dress, Jane?"

Thus the bugaboo Attention attacked the picture, and the Shy Child escaped. There developed, too, a good feeling for a stranger for whom she had colored a picture.

Sometimes Attention was transferred to the children of the relative or caller. The Shy Child was asked to show a favorite toy, so that the stranger might buy one like it for his child. Occasionally he was frankly told that the Shy Child liked to sit by quietly, while grown people talked.

Meal-times were hardest, but the mother knew so well the signs of Attention that she seized it before it assailed the Shy Child and fastened it upon the food, telling how Jane saw it cooked, or upon the flowers, which Jane picked. She helped the Shy Child to feel that other people and things were very much more important than she.

The Shy Child had a little cousin who knew she was shy. This little cousin's mother told everybody about her shyness and sympathized with it. The little cousin was rather proud of

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it, and she cried a great deal, for it is pleasant to cry when you will be cuddled and kissed for it. The Shy Child did not know she was shy and she did know that tears are a nuisance. When she started to cry her mother always found something interesting to do or to see that she could not do or see with her eyes full of tears.

The Shy Child's mother never laughed at her. Other people did, and one laugh made her, as far as they were concerned, the Secretive Child. Her mother considered that very dangerous. She was gratified that with her the Shy Child was less shy than with anybody else. She laughed with her, and they had merry times over funny things they did, but she never laughed at the Shy Child's questions, and she never seemed to regard the thoughts she told as funny. She did not tell them to people before the Shy Child, and never behind her back to anybody who was not sympathetic. Many quaint, intimate remarks the Shy Child made she would have as little thought of quoting as she would have quoted her husband's love-letters.

She respected the Shy Child's reticence. She knew that no human being can ever know a shy person perfectly. Often she saw a far-away look in the Shy Child's eyes and she did not say, "What are you thinking about, dear?" She just put her hand in the Shy Child's, or moved a little

The Shy Child

closer. Sometimes she told what she herself was thinking.

As the Shy Child grew older her mother protected her less. She told her that people expect good manners in a child, and answers to their questions. She tried to fit her for contact with the world, by the grace of courtesy. She knew that otherwise she would be misunderstood and handicapped. She did not attempt this too early, because it was necessary first to create interest in people and things outside of herself. She recognized the fact that the Shy Child can never be the Popular Child, but that good manners will save her many a hard knock. That these formal good manners might become second nature, she had them practised at home. She knew what a protection to the Shy Child it would be to have acquired the habit of shaking hands, and to be accustomed to reply with conventional phrases.

And yet in all this drill on manners, she emphasized the other person — never the child. One shakes hands, she told her, not to appear well, but to show respect to older people, and courtesy means making others comfortable. For this mother realized that the Shy Child's great danger came from within, and that the antidote to brooding, morbid self-consciousness is interest in outside things and service for others.

It chanced that the Shy Child's good fairy was

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her mother. Alas! it is not always so. But there is at least one good fairy for every type of child. It may be a relative less near but more understanding. It may be a teacher. It may be a friend.

Are you the good fairy to any Shy Child?

THE IMAGINATIVE CHILD



II

The Imaginative Child

IN the present age the Imaginative Child has come into his own. Heretofore branded as the Liar, or with equal scorn, as the Dreamer, he has suffered for the cause of the Imagination a soap-washed mouth, beatings, scoldings, refusals to accept his word, supperless nights and stay-in-bed days. Occasionally he has retracted and accepted the creed of the Matter-of-Fact, but for the most part Imagination has lived under martyrdom, though secretly. The Imaginative Child of the past has dreamed dreams and built castles in Spain, but has not told about them.

The Imaginative Child of today occasionally possesses parents who worship the old god Realism. I overheard such a mother telling a friend on the train how she had at last discovered the root of John's tendency to lie. "I visited his kindergarten," she announced, "and there were the children seated on the floor in a circle, *urged on* by the kindergartner to make up stories, and my John was applauded because he told the biggest one." The confusion of entering passengers prevented

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my hearing the fate of poor little John, but I formed a mental picture of a wide-eyed child who had little to tell his own mother. For the Imaginative Child, like the Shy Child, easily becomes the Secretive Child, and, indeed, there is no one to whom he can confide all his dreams.

I know the mother of an Imaginative Child, on the other hand, who finds time to place an extra plate on the table for Charlie, his imaginary playmate, although there are five other children's plates to place. She is interested in Charlie's doings, moves aside to give him room on a seat, and recognizes readily that he must have a share in all the Imaginative Child's doings. She realizes that the Imaginative Child has a precious possession that will gild poor places for him all through his life and make him independent of surroundings. She knows that the Imaginative Child is a blessing not only to himself but to the world, for

"The dreamers are the doers,
And only the dreams come true."

She thinks that the Imaginative Child will become one who will be able to see the other person's point of view, and that, she knows, spells sympathy. She wonders if that were not the secret of the greatest Friend of man — perfect understanding of another's nature and feeling, whether

The Imaginative Child

a poor sinner, or a rich ruler, or a little child. She proposes to foster and protect this priceless gift, so that the Imaginative Child shall not merely transform his own surroundings, but by projecting himself into others' lives, shall become a real friend.

The mother of the Imaginative Child understands that there are for him two grave dangers — that of mere dreaming, and of inaccuracy. So she sees to it that he does many practical things, and carries out his dreams. He is the prince of the fairy tale, but he carries real gifts to real people. He has a magical wand, and by its magic sticks of wood leap into a basket, and the articles in an untidy room fly to their rightful places. He has winged sandals, and they help him to do errands swiftly and happily.

That he may be saved the handicap of inaccuracy, she assists him in cultivating correct observation. He writes from memory lists of articles in shop windows, which she requires him to verify. She plays sense games with him, detecting single tastes and smells and sounds and objects from a mass. And, gradually, she helps him to distinguish between fact and fancy, but to find truth in both.

I was walking in the woods one day with the Imaginative Child at the age when fancy is apt to be trampled under by fact. He laughed at my

Child Types

tale of dryads, and I at once said that the penalty of laughter was the inability to see a dryad. So I reported what I saw peeping from the oaks we passed, and he seemed quite piqued that his eyes were closed. Then, fearing I was overdoing the matter, I said, "You don't *really* believe all this?" and he answered in a whisper, "Sh! no; but *let's keep right on.*"

Yes, Imaginative Child, we'll keep right on, and be thankful that we can, and we will never let you lose your gift!

THE CHILD WITH HUMOR



III

The Child with Humor

SHE is as rare as she is enjoyable. I, who supposed I knew children, was prepared to assert that they do not possess real humor. They delight in grotesque situations — in the man chasing his hat, the boy sprawling on the sidewalk. The person who can “make a face” causes hearty laughter. The circus clown and Charlie Chaplin do the especial sort of funny act that appeals to children’s rudimentary sense of humor, which is more truly a sense of the ridiculous.

But then I came across the Child with Humor, and I generalized no longer. I met her eye, as I was appreciating a rather subtle bit of humor, and lo! there I found appreciation. Now, people with a sense of humor are not great laughers. They are not at all what we term “merry.” Nor did the child laugh when her eye met mine. How, then, did I recognize a kindred sense? I cannot tell, except to say that there is as much freemasonry among people with humor as in any secret society. There is a certain look that is as convincing as a special grip or password.

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"Go down-town with me tomorrow," was all I said. What I meant was, "Let us look out on life together." And what I thought was, "Bless you! you have one of the fairies' birthday gifts, and there could be none better."

The Child with Humor is scarcely more dependent upon circumstances than the Imaginative Child, for she can extract humor from untoward conditions, just as the Imaginative Child can illuminate ugly surroundings. Tragedy can never claim for his own one who can find light spots in the deepest gloom.

And the Child of Humor possesses the antidote to self-conceit. It may be that I have an exaggerated aversion to this common fault of mankind, but it seems to me to bar one from self-improvement, for how is it possible to better perfection? Self-satisfaction is fatal to growth, and remember Uriah Heep, if you think for one moment that a protestation of humility denotes lack of egotism.

The Child with Humor sees herself strutting, and is vastly amused, or pretending to cringe, and unhesitatingly pulls off the mask. She serves herself inestimably by laughing at herself. The sense of humor in a way detaches her, so that she sees herself as if she were another. She hears the patronizing tone of her own voice, as it addresses some one poorer in money but richer in

The Child with Humor

mind, and chuckles at the absurdity. She secretly makes fun of herself for manipulating circumstances so that she can shine.

At five she does all this? Dear me, no! not then, for the grace of humor, like all the graces, has a small beginning. It is capable of cultivation, but only by one who himself possesses it. Luckily, it is impossible to kill, for it persists, unrecognized and unseen by all but the initiated. Many claim to possess it who have never gotten beyond the sense of the ridiculous.

O Child with Humor, we welcome you to life! The world sadly needs you. You will save tense situations. You will transform bitterness. You will see things in their right proportions. Your own great temptation will be to hurt those who amuse you, and so we older members of the fraternity will try to help you to be kindly keen, and to regard sarcasm as the cheap weapon of a hateful spirit. We'll show you that to laugh appreciatively at human weakness is one-sided, unless one also has the power to recognize human greatness, and we'll fix in you the habit of finding your largest field of amusement, your opportunity for sharpest insight in — yourself.

THE CONTRARY CHILD



IV

The Contrary Child

HE presents a problem for the present and a source of anxiety for the future. It may be because of heredity and natural disposition; it may be on account of environment and training that he carries an attitude of constant belligerency. Whatever is suggested, his first reaction is against it.

Occasionally a fond parent (usually male) will point with a curious sort of pride at the red-faced Contrary Child, as he shakes his fist at his small world, and say, "He will stand up for his rights. No one will impose upon him."

In a flash comes to us a picture of the Contrary Child grown into the Contrary Man, and shaking his fist at the world at large. We see him in meetings, political and religious, rising to object. We see him rousing antagonism in his home, and making tranquillity in his business impossible. We see him placated by those near of kin, disliked by business associates, avoided by all who can do so, and merely tolerated by those who can't. We see him ridiculed, abused, rarely loved. Unfair? Perhaps, for he is neither dishonest, im-

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moral nor cruel; but inevitable, for he ostracizes himself by placing himself always in opposition.

We would save you from such a future, Contrary Child. You are little now, and susceptible, and transparent. Our easiest course is to "get along" with you by means of a system of deceit and manipulation. We suggest, perhaps, the exact opposite of the thing we want done, and then apparently comply with your objection. We camouflage our desires so that they appear to be your own. But in this we mortgage your future happiness at the expense of our present peace.

What, then, shall we meet fire with fire, and bend you to our will? In so doing we shall merely replace contrariness with sullenness, and breed secretiveness.

No; our task is to cultivate in you good-will and the expectation of it in others. We shall take pains to suggest an act to you at a time when interest has made you forget yourself. Although we shall insist upon your doing some things we ask against your will, we realize that joy must be associated with action often enough to counteract your constitutional tendency to opposition. We shall plan helpful deeds for others so fascinating as to create the spirit of good-will in both giver and receiver.

We shall be firm with you, Contrary Child, but never antagonistic, for we are striving to quench

The Contrary Child

the flame of rage, not to fan it. We shall stretch out a sympathetic, strong hand to you and by our attitude say, "Life is a charming adventure, with happiness for all. Come! let us carry her book to grandmother, and steal away so she will not know who brought it. Listen! there are the footsteps of somebody bringing our share of happiness to us. Let us show him our pleasure."

On such a quest the chip is bound to fall from the shoulder of the Contrary Child. In consideration of others he forgets protection of his own rights, and thus gains for himself the right of good-fellowship and happiness and love. Never born to be a weak man, as his father dimly realizes, he is on the road to become a man of opinions but not opinionated, and to find in the world the friendship he gives it.

THE HELPFUL CHILD



V

The Helpful Child

IT is a pleasant tribute to human nature that the Helpful Child is not rare. We meet him everywhere, with his beaming smile, his eager hands outstretched, his feet willing to run our errands. The sad part is that most of us regard him as more of a nuisance than a blessing. "Oh, dear, no! I can't wait for you to go, dear," we say, pleasantly enough, not dreaming that we are crushing a lovely impulse. "Mother will carry it; you're too little," says the strong, efficient parent, and let her not delude herself into supposing she says this from any desire to save her child's strength. No; she is sparing herself the unpleasantness of a load brought slowly, or clumsily dropped. And the Helpful Child gains the idea that he is not needed in the big world full of capable, self-sufficient adults.

We see the result in the selfish, indolent older boy who has adapted himself logically to this world so well conducted without him. He now demands the service that was once thrust upon him, for are not adults made to minister to his needs, and is not goodness the amicable accept-

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ance of these attentions? He will not reflect on a grown person's inability by offering assistance — not he. Rather will he chuckle at any sign of adult incompetency.

But, happily, here is a mother of a Helpful Child, a part of whose parental creed it is never to refuse an offer of help. A broken dish, a half-brushed floor, a delayed errand are accepted by her as a necessary apprenticeship in unselfishness. She knows that efficient service must come from practise, but it is not efficiency that she covets for her child — rather something far finer — the spirit of service. She sees in his first eager, impulsive offers of help the first faint evidence of that spirit.

Now, she knows full well that these early offers of assistance are not made with her own welfare in view. It is probable the Helpful Child is not thinking of her much of any, but of his own power to help. He wants to show that he is strong and capable. He looks forward to the nod of approval that will come when he proudly shows the full wood box or delivers the loaf of bread and the correct change. This mother does not look for any higher motive at first. She knows that her task is to make service pleasurable and helpfulness a habit. And she very ingeniously and persistently turns his attention from the deed and the doer to the one who is served. She praises

The Helpful Child

the sturdy little legs that saved grandfather's tired legs. She tells of the nap she took while the Helpful Child did her errand. She points out that for an hour the baby did not cry once, because the Helpful Child kept her playthings within reach.

She knows — this far-seeing mother — that only a shade more contemptible than the selfish and lazy man, the product of refusals of help, is the patronizing, ostentatious helper of his kind, who reduces service to a profession. She is willing to offer herself as a means of exercising a virtue only if the Helpful Child is to grow more and more aware of the benefit to her, and gradually to forget himself and his deed. She has this ideal for him, that he may serve mankind for the sake of mankind, and that the only reward he will ultimately crave will be the happiness of those he serves.

THE SECRETIVE CHILD



VI

The Secretive Child

BY the Secretive Child I want it distinctly understood that I do not mean the Shy Child. There is a world-wide difference. The Shy Child simply has a larger amount than customary of childhood's reserve, and is usually of a delicate nature. The Secretive Child, on the contrary, may not be shy at all, but apparently frank and open.

A lover of children recognizes that there are large tracts of every child's mind which are hedged about with an impenetrable wall of reserve. This hedge has a gate, but only the elect can discover it. Woe be to any adventurer who tries to scale it, for he finds himself baffled as though by magic. The term "elect" refers to people who have a rare understanding of children, and these, although they know the entrance, hesitate to go in often, lest they wear out their welcome and some day find it barred.

To keep this door of communication unlocked is the great task that saves the Shy Child from becoming the Secretive Child. We will respect the desire for privacy but fear sly secrecy. Maud

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Lindsay has written a parable on this subject in her *Mother Stories*, called "The Closing Door."

The Secretive Child who is not shy is more of a problem. The first step is to seek the cause, for, though it may be an inherited tendency, it may also be the result of environment. Can it be that the Secretive Child has been harshly treated and is building a defence against severe punishment? If this is so, we will greet confession of a fault with praise, and plan together how to overcome it. No matter how grave it is, deceit is worse. It may be that ridicule has led to secrecy. Childhood is more sensitive to a laugh than a blow. A little boy who stolidly refused to take home his kindergarten work finally gave as his reason, "My mother laughed at my mat; then she put it in the fire." If we have shown amusement instead of appreciation at a little child's efforts we will hasten to make what amends we can, by taking them seriously. It may be simply indifference and neglect that have driven the Secretive Child in upon herself. If we find it hard to cultivate an interest in her small affairs, let us paint a picture of ourselves at the other end of life, when interests have again dwindled, and the child is at her prime. Shall we not prize an unbroken intimacy then?

If, however, we cannot discover real cause for secretiveness, ours is the more difficult task of building up an ideal of openness. Stories will

The Secretive Child

help — a story of the foolish magpie, who steals and hides, and so is not beloved, or “The Necklace of Truth,” in Macé’s *Home Fairy Tales*. Made-up stories of every single thing that one did in a day, told first by the mother and then by the Secretive Child, give pleasant practise in sharing interests. Secrets between two, the mother and the Secretive Child, and plans made together for delightful surprises, will help satisfy the craving for secrecy.

The future of the Secretive Child is a menace to herself and to others, but, happily, the Secretive Child need not become the Secretive Woman.

THE INTENSE CHILD



VII

The Intense Child

SHE is very appealing and yet she wears you out. If you are telling a story, you adore her. If you are putting her to bed, you don't.

The Intense Child is equally intense about everything. When she becomes the Intense Woman she will have gained a sense of values, it is to be hoped, and will save herself for the most important things. It is the sense of values that we can assist in cultivating in the Intense Child. We shall wisely encourage in her occasional indifference, and try to induce her to dream now and then.

We shall be careful what we let her see or hear, for every detail will be indelibly imprinted upon her. She who feels small things so keenly must have her emotions protected. Not for her the most exciting tale. Never for her a "movie." When I say she doesn't need them, I do not intend to say that one should try to make of every child an average child, but simply that we should protect our children from becoming ill-balanced.

The Intense Child is fortunate who has a calm

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and firm mother, requiring obedience, but never punishing hastily and in anger. This mother realizes how necessary are sleep and fresh air to a high-strung temperament, and she is very careful of the feelings that are so easily hurt. She knows that the Intense Child need not develop into the Sensitive Child, and she calls to her aid the sense of humor. Together they laugh at the time she cried when grandfather forgot to stop for her. How funny it was for grandfather to ride straight past the house and never look up! When she goes visiting again she and her mother together tie a string on grandfather's finger, to help him remember, and he laughs as hard as they. Her mother shows her how silly it is to think all people who scowl are cross with you, when it may be they are just cross with themselves!

The Intense Child's mother does not want to crush out of her this intensity, for she realizes its worth. She knows that she will succeed in what she undertakes, and that, rightly guided, she will be a real force in the world.

THE INDOLENT CHILD



VIII

The Indolent Child

TO begin with, it must be admitted that the Indolent Child is rare, and that he is usually the victim of his diet. The wise mother realizes that when new machinery does not run something is clogging it, and removes the cause.

Occasionally, however, she discovers that the trouble is not physical, and then she faces a more difficult proposition. A child does occasionally seem to be "born lazy," and, though the Indolent Child does not greatly disturb the world's progress, he is the guaranty that the loafer's bench of the future will be occupied.

It is possible, while the Indolent Child is young, to arouse in him the thing that lies dormant, the germ of activity — interest. The Indolent Man is jolted out of his inertia by such sensations as cold, hunger and fear. A young child, however, can be trained to respond to less elemental appeals.

Curiosity often proves effective. Persistent effort in untying a hard knot is the only way to disclose the contents of a paper parcel containing a gift. A long walk is undertaken because the

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unknown goal is pointed out as highly desirable.

The Indolent Child's teacher feels justified in planning tasks that entail effort but which invariably have a pleasurable result. She realizes that this gives a one-sided view of work, but her idea is that love of work for work's sake cannot be expected at first. So the reward of care in mounting a picture is the privilege of taking it home; a blackboard drawing is commented upon and praised; perfect memory work recorded by a star.

Not until the habit of work is started is the appeal of another's happiness of much avail. Here, too, praise and appreciation are necessary. If the Indolent Child has achieved an uninteresting errand, the interest must be supplied by the grateful parent.

The question of payment in money is a serious one. Regular payment for regular tasks seems legitimate, when these are not the only ones required, and money often acts as a stimulus to work for the Indolent Child.

As the will to work strengthens artificial stimulus is less and less needed and the world is saved another "slacker" as the Indolent Child finds activity a habit and necessity, if not a joy.

THE CHILD WITH A TEMPER



IX

THE CHILD WITH A TEMPER

THE Child with a Temper does not need anybody to diagnose her case, but she sadly needs treatment.

We all know the symptoms — red face, flashing eyes, frowns and clenched fists. Furthermore, we all know the cause — lack of self-control. But of the cure we are not so certain.

The world at large seems to regard the Person with a Temper as belonging to a special species, which must be endured but can by no possibility be cured. Outbursts that would not be tolerated in most people are winked at because, "He has a temper, you know."

Shall we save the Child with a Temper from such a fate? For it is not an enviable position to be made allowance for, which means that one is also dreaded and usually disliked.

Now, as the antidote for temper is self-control, our problem is to get self-control in the saddle before temper has the reins in hand. Temper is quick, mounts hastily and dashes off, while self-

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control usually arrives only by the time temper is disastrously thrown.

Child with a Temper, we intend to give you something quicker than your temper. Your mother began well with you, during your first tantrums. She either shut you in a room by yourself or put you to bed. She never whipped you then, or scolded you till the outburst was over. Then she explained how unhappy it had made everybody. She appealed to your wish to be liked by telling the story of "The White Dove."¹ Then she meted out your punishment. For every outburst of temper was as certain to be followed by punishment as day by night. Your mother believed that the more remote natural punishment — lack of popularity, slavery to anger — must be anticipated by other punishments imposed by herself. Sometimes you went without a favorite dessert. Sometimes you were denied a pleasure. If your fit of temper had made any particular person unhappy, you did what you could to make it up to him.

Your mother made these tasks rather arduous. It was not enjoyable to stick together the bits of glass of the vase you broke in anger. Your fingers got sticky and the pieces were hard to fit. When you had done it, the vase would not hold water, and you were obliged to save up your pen-

From More Mother Stories, by Maud Lindsay

The Child with a Temper

nies to buy your aunt a new one. You did not want to part with your doll's new hat, but you had torn your playmate's doll's hat, in a fit of temper, and of course you had to replace it. There was no real way of making up to your grandmother for spoiling her visit by a tantrum but you did give her joy by the scrap-book it took you many hours to make.

So gradually you have become imbued with the idea that temper brings unpleasant results, and you desire to master it. Your chief reason, frankly, is because these results affect you unpleasantly, but you are beginning to have a feeling that people will hate you if you show temper, and there is dawning a wish not to hurt others.

Your mother has also helped you to ward off approaching ill-temper. She speaks your name when she sees the red flag of danger flying in your cheeks. "Count before you speak," she cautions, and by ten counts self-control is in the saddle. "Sing first, *quick*," she cries, and the song makes you forget your anger. You are learning to employ some of these devices by yourself. Self-control is growing quicker. Temper is less rapid.

Ah! my dear, we who teach you and love you rejoice in all this. It means the saving of a great many people's feelings. It means the saving of yourself from slavery and dislike. We will join

Child Types

in the effort to give self-control the start over temper, but we shall hope never to tame you down to such an extent that your temper will not rise at injustice or unkindness to others!

THE SELF-ASSERTIVE CHILD



X

The Self-Assertive Child

“**H**E will not seem nearly as bad when he is a man,” is what is constantly said of the Self-Assertive Child. This goes to show that assertiveness is abnormal in childhood. Shrinking timidity seems far more fitting in a little newcomer into the world. We admit that he will probably make his way, but we dislike to think of him shouldering that way through life, like Dickens’ Mr. Stryver.

We can give up at once in despair, saying that the Self-Assertive Child has no sense of delicacy and that no amount of training will change a coarse-grained nature to one that is fine. This is where we make our fundamental mistake. The Self-Assertive Child is not necessarily without sensibility. It may be that the interest in the thing to be done makes him push ahead, forgetful of self. Now, self-forgetfulness is admirable, but it is also true that this interest in the thing to be done may also lead to something not so admirable — forgetfulness of others. The Self-Assertive Child is not indolent, and is willing to work hard for anything he wants, but in so doing he

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often rides roughshod over other people's feelings. Our task is to cultivate a regard for others.

One day his mother steals a march upon him and says, "Come, let us make bean bags as a surprise for the child who has just moved next door. I'll make the bags and leave a hole for you to drop in the beans."

She says this because a new child in the neighborhood often brings out unpleasant behavior in her child. It works beautifully, for the bean bag surprise uses up the energy that might have gone into something of questionable delight to the new arrival.

The teacher of the Self-Assertive Child finds him eager to ask and answer questions, to tell the story, to use the blackboard, to choose songs.

He makes a very poor listener, and his teacher sees a picture of him as a man waiting with ill-concealed impatience for the conclusion of somebody's story, so that he can tell his. This teacher finds that she cannot always suppress the Self-Assertive Child, nor does she believe that suppression is beneficial. She finds that giving him a shy child to look out for or a younger child to help is a far better solution. She lets him lead such a child to the pictures and wait for her to pick out the one that is asked for. She asks him to hold the box of crayons which the smaller children may choose for blackboard drawing.

The Self-Assertive Child

She takes him into a sort of partnership with her to make sure that every child has his chance. "Has little Mary had her chance to tell the story?" she will ask, when the Self-Assertive Child starts in on a recital. "What child do you see who hasn't had a chance to draw?" she says. Little by little she delights in seeing the Self-Assertive Child's interest in the responses of others grow.

We smile at advertisements of quack "cure-alls," but there is a character cure-all. It was discovered by the Master of character, the Lord Jesus, and is interest in others and service for them. Happy are you, O Self-Assertive Child, if those accountable for you are giving it to you!

THE IMITATIVE CHILD



XI

The Imitative Child

UNLESS methods of rearing children change greatly during the next two decades, the Imitative Child bids fair to make a model mother, for she is bringing up her rag doll precisely as her mother rears the baby. No alteration of diet or innovation in care escapes her observant eye, and the change is immediately made with the doll.

All children are, of course, imitative to a certain degree, but the Imitative Child imitates unthinkingly. She is a copyist and not an originator. She does what you do in the same way, and never once deviates.

Watch the Imitative Child in the church school. You ask her to show in pantomime what she does to help her mother, and she stirs cake — not because she ever did stir cake, but because the child who was asked before stirred cake. Watch her as she draws “something you like to eat.” It is a cup of milk. As it happens, she dislikes milk, and every drop she drinks is forced down her throat. But the child next her drew a cup of milk; consequently she did.

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This copying of another's acts without thought is the Imitative Child's danger. She does this not at all to give a false impression, but simply because it is easier for her to copy than to think. Neither does this necessarily brand her as dull, but rather as not original.

The Imitative Child's friends have two duties toward her — to encourage independent thinking, and imitating with discrimination.

Her teacher encourages thoughtful answers by asking the Imitative Child a question first, before there is an answer to repeat. She usually finds that, there being no opportunity for the parrot rôle, she gives an intelligent reply. In like manner, when there is any handwork to be done, she is placed so that she can see no other child's work.

Her mother encourages her to make choices — of the cereal she wants, the dress she shall wear, the story to be told. She is careful not to express too strong opinions, lest the little copyist become merely her echo. She frequently asks her why she likes or chooses something.

To encourage imitating with discrimination her mother institutes the Game of Make-believe. "Which," she says, "would you like to make believe be, a carpenter who pounds or a wood-chopper who chops?" After the Imitative Child has chosen, she personifies her choice before the father, and he guesses whom she represents.

The Imitative Child

Again the mother says, "Which will you be, mother with the baby, or auntie with Fido?" and again the Imitative Child decides which impersonation is more pleasing. The game proceeds, and the child is learning to discriminate in imitation.

Her teacher does similar things. She lets her choose between two story characters to be represented, or whether she will play feed a cat or wheel a baby. When the stories of Jesus are told, the Imitative Child is helped to see that none is so worthy of imitation, so loving, so helpful, as the Lord Jesus.

For the Imitative Child's weakness is, after all, her strength. Rightly guided in discriminating choice, she will become a hero-worshiper, an imitator of noble people, a follower of the Great Example.

THE GOOD-NATURED CHILD



XII

The Good-Natured Child

WERE parents to choose the fairy's birth gift for their child, it would probably be good-nature. For the Good-Natured Child is comfortable to live with, and easy to deal with. The parents anticipate, instead of frequent clashes of will, made less frequent only by avoiding the issue, pleasant companionship, because of the Good-Natured Child's tendency to be happy under all circumstances.

Nor do parents rate good-nature higher than do teachers. The Good-Natured Child is welcome in any class in any school. Popular with his playmates, too, is the Good-Natured Child. He is like the sunshine that destroys germs of hatred and scatters clouds of ill-temper.

"The world is a happy place!" is the attitude of the Good-Natured Child toward life.

"Everybody is my friend!" is his attitude toward people.

Have we, then, discovered in the Good-Natured Child the Perfect Child? Alas, no! Even good-nature, carried too far, may change from a virtue to a fault.

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Look about you at some merely Good-Natured Man. He is comfortable to live with, to be sure, for he never combats your opinions or interferes with your wishes. He is amiable, affectionate and — *easy*. He is pleasant but also a trifle dull and lazy. His greatest bugbear is “a fuss,” his ideal that things shall run smoothly.

He teaches parents and teachers that the Good-Natured Child may need to be pricked to action that is not popular and may gain for him enemies.

His small brother stones the cat. Now, he would never hurt a living creature, but when he finds that his objections meet with obstinacy, he gives in rather than to insist. I suspect the cat would prefer less good-nature.

When he goes to school his good-nature has another bad effect. He lets any child borrow his book, break his pencils and mislay his pen. He is too good-natured to refuse. As a result his lessons are not learned and the teacher is not good-natured.

In the church school he is too ready to give up his chair or his chance to tell the story, or his turn to choose a song.

So the wise mother tries to make her child see that good-nature may mean heartless indifference. She tells him stories of people who were stern and fierce against any one who hurt an animal or a child.

The Good-Natured Child

The Good-Natured Child's teacher does not applaud his generosity in gifts and loans, but rather encourages a sense of property rights. The loaned book that was not returned is no excuse for the unlearned lesson.

In the church school the Good-Natured Child is encouraged to take his place, and do his part, and get his rights.

Thus Good-Nature is saved from becoming another name for Indolence.

THE PERSISTENT CHILD



XIII

The Persistent Child

THE Persistent Child's relatives dread his visits. Instead of planning to interest him their hope is that he will not take a violent fancy to anything, for they know that thing he will have, no matter how much they may object.

This is in a great degree his mother's fault, for his mother is an invalid and a pacifist. "Anything — anywhere, if only I need not be disturbed," is her plea.

Luckily for the Persistent Child the mother's invalidism requires seclusion, and he is transferred to an aunt. Now, this aunt is neither an invalid nor a pacifist. Besides, she is herself persistent, and knows full well its penalties and its rewards. She turns a deaf ear to both warnings and complaints of other relatives.

"The Persistent Child holds the key to success," she declares. "He only needs to be taught to discriminate in his persistence."

The aunt provides occupations and games that are not easy. "You will have to try again," she says, on the first failure, and rewards final suc-

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cess with enthusiasm. She keeps the Persistent Child busy persisting in something worthy to achieve. She realizes the value of this unusual possession, and if ever perseverance lags, she spurs it on.

However, providing right direction for persistence does not entirely prevent occasional lapses into that which is wrong. The Persistent Child persists in asking for a forbidden pleasure, which is as persistently refused. The reason for the refusal is given, but this makes no difference.

The wise aunt knows that any attempt to turn his attention will be futile, so she calmly says, "You cannot, and I have told you why. I shall not change my mind. Every time you ask me, I shall take away one of your after-dinner candies."

When these dinner candies are gone, the Persistent Child ceases teasing for this particular thing, but he wouldn't be the Persistent Child if he did not try his aunt again and again and yet again.

"I never keep late hours and I take very nourishing food," said the aunt to one who was congratulating her upon her success. "One needs poise and health and quiet nerves to regulate persistence without destroying it."

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THROUGH FEAR TO CONFIDENCE

I

Through Fear to Confidence

WE are gradually growing away from our old conception of teaching a course of lessons to a new idea of helping little children develop. The amount of knowledge they gain in the Beginners' Department is unimportant compared with their change in attitude and feeling when they leave us at six. The test of the Beginners' Department is whether it sends them out better fitted for life than when they entered.

In these articles we shall consider some of the changes we should like to see take place and methods to bring this about.

Fear of the unfamiliar is characteristic of the child entering the Beginners' Department. This shows itself in refusing to sit in the circle, in clinging to his mother, often in hiding his face from the sight of all the strangeness in the safety of her shoulder. It is this same instinct of fear that protects animals from dangers. "Beware of the unknown!" is the law of the forest.

The safeguard needed at four can be largely discarded at six, and it is our task to develop con-

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fidence. Nothing will do this more effectually than a sense of God's companionship and care, of a world filled with his creations and material blessings made possible by him. This is the first note struck on a child's entrance from the Cradle Roll. Like a golden thread it runs through the two years of his stay, till he leaves with this feeling clear, though unexpressed, —

"God's in his heaven,
All's right with the world."

This is largely accomplished through stories.¹ He listens to stories of God's care for various people — the Baby Moses, Elijah, Ishmael, Daniel in the Lions' Den. He traces every one of his daily blessings back to God, through such stories as "The Heavenly Father's Care for His Children," and "Thanking God for Good Gifts." He finds a satisfying proof of God's omnipresence in the story of Jacob and sees his care penetrating the whole world in such stories as "The Sun a Helper," "The Rain a Helper," and "The Gift of Day and Night."

Listening to these stories, retelling them himself, playing them, illustrating them in his crude way, they mold him as much as do the events of his daily life. Daniel's trust becomes his trust,

¹ The stories, pictures and Bible verses referred to occur in the International Beginners' Course.

Through Fear to Confidence

Jacob's discovery of God's presence, his own. Every search back for causes ends at the common beginning — God. Every creation, traced forward, proves a gift for him. A world for which God cares is a world in which the specter fear will vanish.

There are songs that assist in establishing this feeling of confident safety. The terrors of night seem unreal as a child sings:

“When I'm sleeping in the dark,²
When I lie awake and hark,
God sees, God sees.”

God's constant presence is made real by the words:

“How strong and sweet my Father's care,³
That round about me, like the air,
Is with me always, everywhere!
He cares for me.”

The very music of such songs tends to soothe and give confidence.

Pictures do their part — not alone the story pictures that bring tales of God's care to mind, but pictures filled with the sense of God, such as the Angelus, a child praying at his mother's knee, the night sky with its stars.

² Used by permission of the Century Co.

³ Used by permission of the John Church Co.

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Bible verses, sympathetically used, give expression to the growing confidence, — “God is my helper”; “He careth for you”; “God is love”; “I am with thee”; “The day is thine, the night also is thine.”

There are verses which discover God’s hand in outdoor happenings, — “He causeth his wind to blow”; “He maketh his sun to rise”; “He causeth to come down for you the rain.”

Objects of nature prove beyond a doubt the Creator’s interest in making the homes of sea-creatures safe, and of young birds comfortable, and show his love of beauty.

Nor does the teacher leave to this direct teaching the banishment of a little child’s unreasoning fears. She makes his first venture into a new environment a happy experience, and through her tact conquers the fear that keeps him outside the circle. Her friendliness leads him to believe that other strangers may prove friends. Besides, he finds that the familiar is here. The things he knows and loves he meets with in pictures and stories. The things he does at home are done here, in play. The conversation is on his plane. The sense of confidence he gets grows, as he comes again and again. Who shall measure the effect of a first new environment that proves itself kindly when one feared it hostile!

Through fear to confidence — it is the natural

Through Fear to Confidence

way. A chrysalis must break through its protecting covering when its time comes, or it will stay forever without wings. So must a child cast aside the fear of an ignorant and dependent babyhood in order to emerge into greater freedom.

THROUGH RETICENCE TO SELF-
EXPRESSION

II

Through Reticence to Self-Expression

"They are deep, the eyes of a child,
Deep as the deeps of the sea;
Under their lifted fringes soft
Lies a soul of mystery."

THE mysterious reticence of childhood is a continual challenge to a lover of children to discover the charm that will break it. The reticent four-year-old child who comes to us may be afraid of the unfamiliar, when it is our duty to establish a sense of safety and confidence. His reticence may be an instinctive protection of his individuality, which we ought to respect and protect, for who likes the man who wears his heart upon his sleeve? We will depart from the common method of conversing with children by pelting them with questions. Why shouldn't a little child listen at first more than talk? We will ignore him for the most part, and yet reveal our friendliness in the subtle fashion that is wordless. When he does ven-

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ture a question or a confidence, we will answer him seriously and listen sympathetically.

There is a third reason for a little child's reticence — his inability to express himself. It is this practise in self-expression which he must acquire during his two years with us, for only so will he be able to communicate with others. Let us consider five means of expression which we can assist him to use.

1. *Words.* He will begin with short sentences or single words, and they will come when he forgets himself in his interest in a subject. Other children's remarks usually lead him to express himself. If cats are the theme, he wishes to be known as the owner of a cat; if dinner menus are being given, he hates to be left out. The advantage of the group to the reticent child is that he feels on a level with those his age, and inconspicuous when he speaks. The teacher may draw him into the conversation by expressing what she really wants him to say, as, "John has a red necktie," or, "I wonder who has a red necktie," or a picture or an object may inspire the first remark.

The reticent child will join the chorus that repeats some phrase of an old story, such as "It rained and rained and rained." Little by little he will tell more — a whole sentence by himself, or an episode. And when he leaves us the door of his lips should be partly unsealed.

Through Reticence to Self-Expression

2. *Play.* The first expression through play is likely to be imitation of class play, when all hoe, or plant seeds, or perform kind deeds in pantomime. A little later will come play initiated by the teacher, who chooses the reticent child for a minor part, and directs his activities. For example, she is the mother and sends him on an errand. It takes more thought to represent something for the rest to guess, such as a carpenter. Still greater power of expression is shown when a child plays according to his own idea a part of a story, or suggests and originates play.

3. *Handwork.* Expression through the hand proceeds in similar fashion. The early attempts are imitative, adding one to the blackboard full of eggs, apples or snowflakes. Second in order is a small part in a cooperative drawing, when the teacher draws the cup which the child fills with milk, or the chick whose food he adds, or the nest in which he puts eggs. A little later he is able to draw common things, unlike those already drawn, such as the orange he ate or the flower he picked. Still later he will illustrate a story, as crudely as he tells it, but showing actual self-expression. Last of all comes the power to illustrate a theme — something to help with, or anything outdoors that tells us “God is love.”

4. *Songs.* As a singer he begins with an oft-repeated refrain, followed by repetition of

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each line just sung. Later he may sing mechanically, but he will show real self-expression in song when he chooses one that fits into the theme. In rare cases he will compose a story in song, to a chant of his own making.

5. *Through Acts.* The highest self-expression is service, and our reticent child needs more than anything else training in this, ranging from obedience in performing little helpful acts for his teacher to making gifts for parents or poor children. If a child should suggest some kind act one may indeed feel encouraged.

So, without injury to his fine reticence, may we send a child into the Primary Department able in some measure to express his thoughts and his feelings.

THROUGH EGOISM TO CONSIDERATION

III

Through Egoism to Consideration

THE little child who comes to us is absorbed in himself. He is not an egotist but he is an egoist, and naturally so. His first business in the world is to get acquainted with his own capabilities and exercise his own powers. However, we do not want him to leave us without some consideration for other people. This will not be as big a thing as self-denial. Unselfishness, even, is too large a term. The word consideration expresses what is quite within the capacity of a little child.

Family life is the best school for learning consideration, and where the Beginner has a baby brother or sister, he has had some good training. A girl of three and a half, the morning after the advent of a baby into the family got up, washed and dressed herself, and inquired, "Shall I go down and get breakfast?" On the other hand, when the child is the youngest member of the family, the very unselfish devotion of brothers, sisters and parents tends to increase his sense of his own importance.

The Beginners' class is usually his first social

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adventure, and he soon feels social obligations. He not only finds that he is not of chief importance, but that he receives consideration in exact proportion to that he shows. The public opinion of the group of contemporaries proves a great force, and a wise teacher makes use of it. So in our training toward consideration we will put as most influential, —

1. *Group Action.* In conversation no child can have a monopoly. He learns to yield the floor. At the blackboard there is not room for all; and children must take turns. It is not possible always to have the prominent parts in play, or be the one to point out objects in a picture, or to have one's choice of old stories and songs. Teasing or wriggling is not countenanced by a neighbor one's own age, and the protest of a contemporary is often more effective than the command of a teacher. Even in such small matters as receiving one's folder, or holding an object, or being assisted with one's wraps, each child must await his turn.

This is wholesome discipline, as the 'group epitomizes life better in some ways than the family, where the standards and routine are planned for adults and not for contemporaries.

2. *Stories.* Certain stories and groups of stories give the children an ideal of consideration for others. All those of Jesus the Man do this,

Through Egoism to Consideration

as his attitude toward people was always that of extreme sympathy and helpfulness. Little children feel this.

The themes Duty of Loving Obedience, Love Shown by Kindness, Children Helping and Friendly Helpers are all illustrated by stories that make the other person of infinitely more consequence than ourself, and service a privilege.

3. *Bible Verses.* Such Bible verses as the following keep this ideal before the children: "A friend loveth at all times"; "Love one another"; "Be ye kind one to another"; "Thou shalt love thy neighbor as thyself"; "Forget not to show love unto strangers."

4. *Songs.* There are songs that emphasize this loving thought for others, such as, —

"Help us to do the things we should,¹
To be to others kind and good;
In all we do in work or play,
To grow more loving every day."

"God is love, God is love.
Love one another, —
God is love."

5. *Acts of Service.* Arranging flowers in cornucopias for their parents, mounting a picture for a hospital, wrapping in tissue-paper with painstaking care a book for a sick classmate, —

¹ Used by permission of the Oliver Ditson Co.

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all these class activities send the children's thoughts outward instead of inward. And the Christmas season is our great opportunity for associating joy with deeds for others — far greater joy than in receiving.

With two Christmas seasons added to all one's other chances, what teacher will not send out at six a child better fitted to live with his fellowmen?

THROUGH DEPENDENCE TO
INDEPENDENCE

IV

Through Dependence to Independence

THE little child comes to us dependent; indeed, this is a large part of his charm. A self-reliant four-year-old is an anomaly that does not appeal to the imagination. No more does a child of six who has grown in body but not in efficiency. He bids fair to develop into the parasitic type that occupies park benches, or hangs on to the nearest male relative, according to sex.

Our task, then, is in two years to develop exactly the right amount of independence, and yet to discourage the self-assertiveness that makes a "smarty" from whom we part with relief.

1. *Influence of the Group.* Most of our children come to us with little, if any, training toward independence, unless they have younger brothers or sisters. Their chances of gaining this are infinitely greater in a group of contemporaries than as youngest members of families eager to minister to them.

For the first time in their lives they find themselves part of a crowd. They gradually absorb

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the idea that they are not to be personally conducted through life. This is good for their souls.

They come under the subtle influence of public opinion. The older children are the ones generally admired and imitated. Capability and self-reliance are popular qualities. The little newcomer finds himself emulating these virtues to secure the approval of the group.

The wise teacher assists in the development of self-reliance by encouraging the little children in picking up their own overturned chairs, putting on their own wraps as far as possible, and in general waiting upon themselves, and not being department parasites.

2. *Stories.* Stories that arouse an ideal of self-reliance are those about the same character in babyhood, dependent and cared for, and again, when older, taking his share of responsibility. Thus the baby Moses, whose life was saved by ingenious care, becomes the man Moses, leading and directing his people. The boy Jesus, helpless in his mother's arms, grows into a man whom the children delight in calling Jesus the Helper. Hannah's baby Samuel develops into blind Eli's assistant.

The return of care to those who have given it is the theme of the stories, "Ruth in the Barley Field," "Elijah Helping a Mother," "Elisha and a Boy," "Children's Love for Jesus," "Joseph

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Taking Care of His Father," and "The Story of Ishmael."

The entire series under "Children Helping" and "Friendly Helpers" makes exertion on behalf of others desirable, and in "Jesus Teaching How to Help" the idea of service is set forth.

3. *Songs and Prayers.* Songs that set a high value upon services rendered and request strength to perform them have a great effect upon the children.

4. *Pictures.* There are pictures that make independence and capability attractive. Such are "Back from the Grocer's," "Nothing Venture, Nothing Have," "Don't Be Afraid," and "The Garden."

5. *Bible Verses.* The Bible verses that carry out this theme are "Be ready" and "Even a child maketh himself known by his doings."

6. *Handwork.* Skill in handwork is coveted, and praise for unassisted efforts an incentive.

7. *Independent Thought.* The wise teacher will also recognize the value of independent thought in her children, and never ridicule or frown upon the little child who tenaciously holds an opinion. She will show her respect for his opinion, and help him to modify it himself, or to consult a parent.

THROUGH PETULANCE TO POISE

Through Petulance to Poise

THIS striking quotation was recently sent me, — “Why were the saints, saints? Because they were cheerful when it was difficult to be cheerful, and patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was quite simple and always will be.”

In other words, the self-control of the saints gave them that indescribable thing — poise. Now poise is, of course, a distinctly adult quality. Indeed, a petulant child rather attracts us, as a lack of self-possession seems to belong to childhood. So a grown person lacking in poise we term childish. We shall all agree that a petulant adult is distressing, and to secure our children from that possibility we must help them to gain a certain amount of poise during their two-years' stay with us.

1. *Cultivating Poise in Ourselves.* A teacher should be a rock for the children to cling to, never failing in calm self-possession. Without a word

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or an act her own poise quiets anger and fretfulness, and calms agitated little people. It not only serves as an example, but is contagious. It depends to a great degree upon good health and calm nerves. A long Saturday night's sleep will insure it in most teachers. It must be cultivated to the highest degree, for no teacher of little children dares be without it.

2. *Public Opinion of Class.* Again public opinion is a mighty factor. Little petulant newcomers soon find that they are ignored or ridiculed by their classmates, and so the inborn desire for popularity is a cure for petulance.

3. *Interest.* A child has no wish to be fretful when he is interested in a story or absorbed in play or drawing. Interesting teaching methods are therefore a means to give a child self-possession.

4. *Something to Do.* The gait of the peasant is free and dignified. Honest work gives poise. So we will provide plenty of things for our children to do.

A. *Play.* In group play the petulant child who destroys the quiet of a snowfall by angrily stamping is distinctly unpopular. So is the child who refuses to do the errand a child-mother requests. Group play demands abandon and co-operation and self-denial.

B. *Handwork.* In individual drawing a child

Through Petulance to Poise

works for a result satisfying to himself, and cannot waste time fretting. In cooperative drawing such as drawing one of six eggs in a nest, or a few of the snowflakes on a window-pane, he hates to spoil the effect. In pasting or coloring the same principle holds good.

C. *Physical Movement.* Clapping, marching, standing, sitting or turning about at the teacher's command, all necessitate self-control.

D. *Combined Thought and Action.* There is no chance for petulance when children are absorbed in pointing out in pictures people who are kind, animals God made, or the like. Connecting songs with pictures also requires intense thought which crowds out petulance.

E. *Helpfulness in the Room.* Assisting in giving out wraps, in fastening up pictures and in placing chairs all help to give self-possession.

F. *Acts of Service.* Any actual deed of love for another person gives the poise that is the result of happy work.

5. *Stories.* Stories that bring out the contrast of poise and petulance are "Jesus Stilling the Storm," "Jesus Loving Little Children," "Jesus and His Friends," "A Kind Uncle," and "Joseph's Coat of Many Colors."

6. *Songs.* "A Thought" and "The World's Music" give an ideal of happiness.

7. *Increased Facility.* As their power of re-

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telling stories, singing and expressing themselves through play increases, the children gain in poise. They feel themselves more and more masters of the situation, and act accordingly.

THROUGH AFFECTION TO
APPRECIATION

VI

Through Affection to Appreciation

IS a little child affectionate by nature? This seems an easy question to answer, till we hear that some psychologists contend true affection does not appear till adolescence. This arises, I suppose, from the theory that in the teens the appeal to idealistic service is strong, while in earlier years love expresses itself in the wish for physical nearness and in response to benefits received.

I am not a specialist in adolescence, but I was once an adolescent and a very selfish one, as I recall, and I see reflected in girls of today that same intense self-consciousness, love of pleasure and sense of abuse if it is not forthcoming. I confess that to me a little child's spontaneous show of affection and his delight in being with the people who make up his world is refreshing in comparison.

His liking is transitory, and out of sight is usually out of mind, so long as he is comfortable. However, he will sometimes greet a returned

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parent with tears, which shows that unknowingly he has felt a loss. On the other hand, many a child shows utter unconcern or even regret on such an occasion. "Why did you come back so soon? We are having a lovely time with grandma," was one child's welcome to her mother.

There is affection that shows itself in mere physical demonstration, there is the give-and-take kind, and the higher sort that combines admiration and appreciation.

What we want to do is to assist in a little child's dawning ability to appreciate. We might almost call the Beginners' Course a course in appreciation. We know that it is beyond the possibilities for him to appreciate others to any extent. We simply point out the way.

1. *Stories.* The stories of the baby Moses and of Hannah help toward an appreciation of human motherhood, and those of the orioles and Tabby Gray and Fluff in an appreciation of animal and bird motherhood. "Joseph Taking Care of His Father" shows one son's love and care for his father, and the stories of Ruth a daughter's affection expressing itself in demonstrations, in the desire for close companionship and in service.

Stories that help little children to appreciate God are those that recount his care for them, such as "The Heavenly Father's Care for His Children" and "Thanking God for Good Gifts." Such

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stories as "Jacob's Ladder" and "David Praising God" show two men's recognition of God's part in their lives. Indeed, all the Old Testament stories we tell are permeated with the thought of God.

The stories of Jesus help a child to appreciate him. "Love for a Guest" and "A Room for a Friend" show love made practical.

2. *Bible Verses.* Bible verses that tell of love are these: "God is love"; "He careth for you"; "Thou, Lord, hath made me glad"; "We love, because he first loved us"; "Love one another"; "Forget not to show love unto strangers."

3. *Songs.* Such songs as "Jesus loves me"; "God is love" (*Songs for Little People*) and "He Cares for Me" help to foster appreciation.

4. *Prayer.* Informal prayers that name food and clothes and other gifts from God help in this education in appreciation, as do the more formal prayers that tell of God's blessings. "We are glad for our mothers," or "that little birds have mother birds to make nests," is another form of appreciative prayer.

5. *Pictures.* Pictures that show a mother's tender care or God's gifts make a child's appreciation concrete.

6. *Handwork.* To draw God's gifts — the apple on the tree that the teacher draws, the bird, or flower, or glass of milk, or egg, also make

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appreciation concrete. Parents' gifts, too, can be crudely drawn.

7. *Play*. Play is after all children's most normal expression. They love to show in pantomime ways in which their mothers and other members of the family care for them. They delight in acting out ways in which they have been entertained, and all that others do to make them happy.

8. *Department Attitude*. In the department itself affection is not allowed to show itself in demonstration to any great extent, but little loving acts of consideration for others are made much of, to raise the ideal of affection to its finest form.

In such ways may a child's natural affection be made "open sesame" to appreciation.

THROUGH OBSTINACY TO
PERSISTENCE

VII

Through Obstinacy to Persistence

EVERY teacher of Beginners is well acquainted with the child who will not march, who objects to parting with his pennies, who refuses to play and who is silent during the songs. "Obstinate little thing!" she comments, unless she is a discerning person. Then she observes the particular child who appears obstinate, and asks herself some questions.

"May it not be shyness?" she queries, and tries to win his confidence. "Or is it unaccustomedness?" and she encourages him to attempt small beginnings in self-expression.

If she comes to the conclusion that the child is actually obstinate, she has a vision of his future, of how he will be disliked and avoided, and sets herself the task of reducing obstinacy to persistence.

Her first step is to arouse a desire to act, so that he will associate joy with action. Her second step is to show that she expects and will insist upon action.

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1. *Stories.* There are two stories which make giving attractive, and may assist in making an obstinate child wish to take part in the offering march, and give up his pennies. These are "Thanking God by Giving" and "Gifts for God's House."

2. *Bible Verse.* "Be ready" can be used as a crisp command, which a child will want to obey.

3. *Pictures.* The lure of a picture placed face down on the table or floor will induce many an obstinate child to pick it up. To point out story pictures, or animals God feeds, or children God cares for, is a pleasant thing to do.

4. *Drawing.* It may be a colored crayon that arouses a desire to act in an obstinate child. Other children's delight in making orange pumpkins and red apples make him wish to try his hand at drawing.

5. *Play.* Possibly play has the best chance of infusing joy into activity. It must be a very contrary child who does not want to hang a toy on an imaginary Christmas tree, or dig potatoes in a play field, or assist in making and baking cookies for a child-grandmother's visit.

When a certain amount of joy in activities has been awakened, it is time for the second step — insistence that the obstinate child shall comply with requests. At the same time the desirability of persistence should be made apparent.

Through Obstinacy to Persistence

1. *Stories.* "The Story of Jonah" illustrates how God regards disobedience. "Two Tiny Builders" and "Four Friends Helping a Sick Man" illustrate persistent effort.

2. *Teacher's Attitude.* Walter refuses point blank to show in pantomime how he helps at home, and says he doesn't want to point out pictures of helpers. The teacher says that as he isn't willing to do anything, he must sit in her high chair. This he does shamefacedly, and the public opinion of the class is plainly against him. When he has been ignored for some time she suggests that everybody shall close their eyes while Walter touches the story picture, and when he goes she will take her seat. He does this eagerly, and regains his own chair with satisfaction.

In such ways a teacher can make the desired act easy, and yet be firm in seeing that her requests are attended to. She will wait for the reluctant child. She will praise him when the act is accomplished. She will recognize the value of persistence, and turn this in right directions. The obstinate child, when once he wants to do anything, will not be pushed aside. If he does not succeed in drawing the first apple, he will try another. If the first imitation of an animal's cry is poor, he will attempt it a second time. It is encouragement in persistence which will save for a child what is good in obstinacy.

THROUGH IMAGINATION TO
SYMPATHY

VIII

Through Imagination to Sympathy

A DICTIONARY definition of sympathy is "The quality of being affected by the state or condition of another with feelings correspondent in kind." It is perfectly apparent that a little child is not capable of great sympathy. It is not cruelty which makes him laugh at the writhings of a hurt animal, but the unusual movements which strike him as absurd and which indicate to him no sign of torture. He finds our grimaces of pain amusing. For him we are merely "making up faces"; we are not human beings who suffer. Never having experienced suffering, he cannot sympathize with it.

Must he, then, live through all the experiences in which he can be expected to sympathize? This would push sympathy out of the realm of childhood. No, nature provides a substitute for experience. Instead of waiting for experience to lead the way to sympathy a child is given the short-cut of imagination. By its magic he is enabled to put himself in another's place. He reacts to the experiences of others. He is born with a marvelous gift. Francis Thompson writes,

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“Know you what it is to be a child? It is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul.”

Stories and pictures arouse the imagination of children, and play is its natural expression. Let us see how through specific stories sympathy is engendered, and how it may be expressed.

The story of Jesus and the Fishermen kindles the imagination, and through pantomime the unsuccessful fishing is made very real. The result is a real sympathy with the fishermen's disappointment and a corresponding reaction to Jesus' helpfulness.

The children relive the Good Samaritan story and through it come not alone sympathy for the hurt man but they enter into the feelings of the Good Samaritan, and through sympathy a desire to be helpful is aroused.

The activities of workmen who minister to children's comfort are shown in pantomime, and the children are enabled to put themselves in their places, which is a pretty good guaranty of consideration.

Through stories of family life the children gain sympathy for the various members of the family. Through pictures the same result is attained.

Through Imagination to Sympathy

Through family plays they become able to appreciate in a small measure mother care and brotherly or sisterly helpfulness.

So through the alchemy of imagination comes the greatest thing in the world — sympathy.

THROUGH ACTIVITY TO
HELPFULNESS

IX

Through Activity to Helpfulness

AN evidence of maturity is the tendency to measure children's good behavior by their inactivity. "She's a good little thing — so quiet," we say. Another of our encomiums is, "I should never have known he was in the room," and we use the mouse and the dove and the lamb as terms of endearment.

Yet the law of growth is activity, and normal children are by nature full of movement. To suppress them is not only cruel; it is stupid. The world has work to be done. The untrained energy that is so objectionable to most adults is the raw material out of which work is made. It simply needs to be directed. In its highest form it will be activity for others — helpfulness — and it is this form of activity we shall especially encourage in the church school.

If we can make the children feel that they are needed, they will respond proudly. Do not for one moment think this is because they are longing to help. Their motive is not so high. They probably want to show what they are able to do, and that they can do more than some other child.

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1. *Helpfulness in the Room.* Whenever it is at all possible the children should help in the room, either before or during the session. They can get the crayons, and drawing-paper, fasten up the pictures, bring extra chairs into the circle, or put a plant in the sunlight. These little acts will make the room seem more truly theirs.

2. *Stories.* Stories on the themes Helpfulness and Kindness will raise an ideal of helpful activity. Such stories are: "Samuel Helping in God's House," "Ruth in the Barley Field," "Helping to Build the Wall," "David the Shepherd Boy," "The Story of the Good Samaritan," "Going on an Errand," "A Room for a Friend," and "The Story of Rebekah."

3. *Songs.* Such a song as "Together," in *Beginners' Story* 99, or the second verse of "Morning Hymn," makes helpfulness desirable.

4. *Play.* Pantomime of helpful acts to the members of the family and playmates gives an impulse toward actual helpfulness.

5. *Acts of Helpfulness.* Best of all are real acts of helpfulness done on Sunday or at the week-day session. On Sunday a gift of flowers may be arranged in a basket for a mother, or a scrap-book carefully wrapped and tied for a sick child. On a week-day gifts of all sorts can be made by active little fingers. In such acts helpfulness will be raised to its highest form by laying the empha-

Through Activity to Helpfulness

sis on the person who is made happy rather than on the children's service.

As the children are completing their second year in the department, the thoughtful teacher is less concerned over what they know than over what they are. "Have they changed," she considers, "or are they no different from the four-year-old children who came to me? Has the consciousness of God diminished their fear? Are they more considerate of others? Have they gained some independence and poise? Are they readier to express themselves? Can I find in their affection traces of appreciation? Is obstinacy being transformed into persistence? Are there sympathy and helpfulness where there were only imagination and activity?"

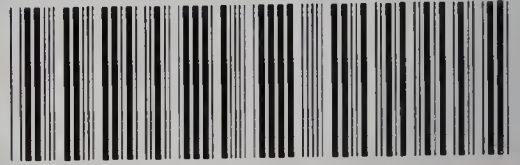
"O little child!" said she,
"It is not sad to me
That you are not the child you used to be.

"I loved you yesterday,
Timid and full of play.
I liked your helplessness and childish way.

"Today I love you more,
Though much I liked before
Has altered, and will alter o'er and o'er.

"O little child!" said she,
"In every change I see
That you are growing strong, and fine, and free."

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